Miss Stein, admitted on August 8, 1911, partly for frightening her family with her socialist sympathies, found "the hypocrisy in this building ... simply disgusting" -- and records how she was beaten for intervening to feed an old woman who could not feed herself: "In they would come with a tray on which was Bread & Butter, Milk or dishwater to resemble tea & some custard .... They place it in front of her & so it stands & if I were not here she would simply starve." She notes how many younger women are committed -- "such is married life" -- and complains (in a piece that might have interested Dr. Clarke, had he cared to read it) about the hardship of her own life as an employee of Eatons, sewing for $2.60 a week: "how the wealthy man makes wealth at the cost of blood money ... No wonder Eatons can afford to sell articles at such a low price .... No one knows how you have to work for it... Blood Money."

If the "individual approach" had truly been benign to people as opposed to "the people," the abstract "ideal" of race[cxxxvi] which Clarke really had in mind, it might have done something to alleviate the routine brutality (too pervasive to have been delusional) and mental suffering ("delusional" or not) recorded in patients' own writings in their files. There is no evidence of Clarke's approach acting this way on the basis of the information it accummulated.[cxxxvii]

(Objectifying the Record)

Roy Porter, in the section of Mind-Forg'd Manacles called "The Voices of the Mad,"[cxxxviii] discusses the presentation of the "patient's point of view" in 18th-century material, which he organizes into its principal categories: "delvings" into delusion, discussions of depression, assertions of "divine madness," first-person accounts of (what we would term mad) experiences ("speaking insanity"), first-person accounts of treatment, and (of course) arguments proving sanity. Most of Porter's categories are represented in the Case Files, with changes that he might have predicted from his own. It is striking how many patients delved into their own delusions, even if the authorities regarded such "delvings" as no less delusional themselves. Some